God Save the King.

A

SERMON

Preached at

SOUTHSTONEHAM:

NERE

SOUTHAMPTON.

The xxiii of *April* 1661.

Being the day of the moſt happy Inauguration of our dread Soveraign *CHARLES* the II, King of Great *Brittain France* and *Ireland*, Defender of the Faith, &c.

By *Roger Turner* Maſter of Arts, and Vicar of *Southſtoneham*.

LONDON,
Printed by *J. C.* for *T. Garthwait*, and are to be ſold at the Little North-door of S. *Pauls* Church. 1661.

To the Virtuous and Religious Lady the Lady *Martha Cony*, VVife to the Right VVorſhipful Sir *William Cony* Knight, the beſt bleſſings of this, and the bleſſedneſſe of a better life.

Madam,

IT *is the ſaying of a Reverend Divine, that thoſe thoughts which our experience hath found comfortable and fruitful to our ſelves, ſhould (with neglect of all cenſure) be communicated unto others; the concealment whereof can proceed from no other ground, but either* Timorouſneſs *or* Envy. *The conſideration whereof hath not only armed me againſt the captious Criticks, but alſo encouraged me to cloath ſome naked thoughts with plain and homely words (ſuch as your Ladyſhips ear hath heretofore been accuſtomed unto) and to adventure them abroad into the World: the tranſcendency of joy which* I *conceived at the happy Reſtauration of our dread Soveraign* Charles *the* Second, *ſwelled me up in full meaſure, preſſed down, ſhaken together and running over; and leaſt the ſmalleſt drop of this liquor ſhould be ſpilt on the ground (being the ſpirits of Loyalty diſtilled)* I *have preſumed to gather it up, and preſent it to your taſte; not but that* I *know your Ladiſhip is ſtored with choice of better, but as poor men uſe to bring preſents unto*

the rich; if it may carry acceptation from you, and bring profit unto any seduced soul, it shall abundantly satisfie me, who shall think it honour enough, if I *might be vouchsafed to bring but one pin towards the decking of the spouse of Christ, whilst others out of there abundance adorne her with costly robes.* I *know the age is tart and nimble in their Paraphrase on those that will be men in print, but* I *had rather hazard the imputation of a weak man then an ingrateful, desiring not so much to expose to the world my little labour which is trivial, as my great loyalty, which is cordial, ambitious of this occasion, to testifie my cheerful gratulations for this daies happiness, both to Church and State.* I *presume, there will be store of Sermons extant upon this joyful Subject; and if* I *add to the number, what need any complaine? in all good things abundance is an easie burden; it is well if all of them can contribute to the undeceiving the people, and help to reduce them to their wonted loyalty and obedience, which is the main design of him, who would by any means gladly shew himself a true son of the* Church of England *established by law, together with his humble thankfulnesse to your Ladyship for unmerited favours; and well knowing how cordial you have been to the* Royal Cause, *how active and passive in the promoting thereof (which deservedly ranks You amongst our* Femine VVorthies*) he professes to continue*

Your Ladyships in all Christian

services to be commanded,

Roger Turner.

II KINGS XI. XII.

And he brought forth the Kings Son, and put the Crown upon him, and gave him the Teſtimony; and they made him King, and anoynted him, and they clapt their hands, and ſaid, God ſave the King.

HE that runs may read ſome happy correſpondence betwixt the work of this Day, and the words of this Text; and *Solomon* ſayes, *Words ſpoken in ſeaſon are like Apples of gold in pictures of ſilver:* this is the Kings day, and this is the Kings Text; and I ſhall preface my diſcourſe in the words of a King, *My heart hath indited a good matter, I will ſpeak of the things which I have made touching the King*; but leaſt our preſent meeting may be like that rable at *Epheſus* in their tumultuous concourſe, of whom it is ſaid, *that the greateſt part knew not wherefore they were come together*; know then that this is a day ſet apart for the happy inauguration of our gratious Soveraign *CHARLES the ſecond*, the moſt happy day that ever this Iſland ſaw, and therefore doth juſtly challenge the tribute of our loyalty and thankfulneſs: and if every tenth year of the Roman Emperours (amongſt the Primitive Chriſtians) was wont to be ſolem and jubilar, and celebrated with great feſtivities, as Eccleſiaſtical ſtory informs us: how great ſhould our joy and exultation be at the bringing forth the ſon of a Martyred King, after more then ten years exile from the land of his Nativity and indoubted inherirance? Should we ſmother this mercy in ſilence, the very Samariran Lepers would riſe up againſt us and ſay, *We do not well, this day is a day of good tidings and we hold our peace.*

Prov. 25. 11.

Pſal. 45. 1.

Acts 19. 32.

Sozom l. 1. c. 24. Euſeb. in vit. Conſt.

1 K. 7. 9.

The Text then (ſuited to the occaſion) affords variety of matter,

two things in general it presents to your observation, First the Coronation of the *King*; Secondly the joy of the Subject; the former conteins the *Kings* honour, the later the Subjects duty. In the Coronation of the *King*, there are several Acts; First the bringing of him forth; Secondly, the crowning of him; Thirdly, the delivering him the Law; Fourthly, the anoynting him; and the last act that perfects all, is the making of him King. The joy of the Subject is expressed two wayes; First, outwardly by clapping of their hands; and secondly, both inwardly and outwardly, by praying for him, and saying, *God save the King*. Thus you have the several stages of this text; I call them so, because I intend to run through them with all the convenient speed I can, beginning with the first general, the Kings Coronation, and therein the first particular, the Prologue (as it were) to the Act of his Coronation, *And he brought forth the Kings son----*

Where two things are very inquirable; First, who this Kings son was; secondly, who it was that brought him forth; this Kings son was *Joash*, son to *Ahaziah* King of *Judah*, and grandchild to the good *King Jehosophat*, who had mis-matched his son *Jehoram* unto *Athaliah* daughter of *Ahab* King of Israel; there is nothing more dangerous then to be matched into a wicked Family; this relation too often draws in a share both of sin and punishment; the event seals the truth hereof; for young *Ahaziah* (after the death of his Father *Jehoram*) was scarce warme in his throne, but the abominable impieties and cruelties of that accursed Family of *Ahab*, were called to an accompt, according to
2 K. 21. c. the prophesies of *Elijah*; *Nabals* blood must be revenged, and *Ahaziah*
2 K. 9. c. by an unhappy and unseasonable visit of his Cosin *Jehoram* King of *Israel*, shares therein; for *Jehu* slew them both, as the story will inform you. *Ahab* had sold himself to work wickedness, but his posterity must rue the bargain; not only his lineal but collateral descent; his Friends and Allies fare the worse for it; now it is not unlikely but that *Ahaziah* (visiting his cosin *Jehoram*) had committed the sway of his Scepter unto his mother *Athaliah*; she hearing of the death of *Ahaziah* and his brethren by the heavy hand of *Jehu*, presently casts about for the Kingdom of *Judah*; the true heirs were infants; their minority gave her both colour of rule, and opportunity of an easie extirpation; hereupon she destroyes all the *Kings* seed; but *Jehosheba* daughter of King *Joram*, and sister to *Ahaziah*, took *Joash* the son of *Ahaziah*,

and

and ſtole him from amongſt the *Kings* ſons that ſhould be ſlain, both him and his nurſe, keeping them in the bed-chamber, and they hid him from *Athaliah*, ſo that he was not ſlain; and he was with her hid in the houſe of the Lord ſix years, and *Athaliah* did reign over the Land, as it is in the former part of the Chapter. Thus you ſee who this young *King* was, that was ſo miraculouſly preſerved for ſix years ſpace, and afterwards brought forth and ſeated upon his Fathers throne.

The ſecond thing inquirable, is, who it was that brought him forth; and that was *Jehojada* the Prieſt; who (by the wiſe providence of God) was married unto *Jehoſheba* daughter to *Jehoram King* of *Judah*, and ſiſter to *Ahaziah*, now this match gave the good Lady opportunity and not without extraordinary danger of her own life, to ſave the life of her Nephew *Joaſh*; and good *Jehojada* becomes a Loyal Guardian to the King, and now finds time to ſet on foot the juſt title of *Joaſh*, and to put him into the uſurped throne of his father *Ahaziah*. In the ſeventh year therefore he ſends for the Captains and the Guard (as the former part of the Chapter tells you) and having ſworn them ſecreſie, by undoubted witneſſes proving unto them the truth of their native Prince, thus happily reſcued from the knife of his mercileſſe grand-mother, thereupon he marſhalleth the great buſineſs of his inauguration, gives every one his charge, ſets every one in his ſtation, and ſo diſpoſeth of his forces, as was moſt needful for the ſafety of the *King*, the revenge of the Uſurper, the prevention of tumults, and the eſtabliſhing of the Crown upon the owners head in peace and joy. Here were none of all theſe Agents, whether Prieſts or people, but did hold the buſineſſe to be his own; every true Subject of *Judah* was feelingly intereſſed in this ſervice, neither was there any of them, who had not a hearts burning to the hateful government of *Athaliah*, that Idolatrous Tyranneſſe; and now this inward fire is glad to find a vent and cheerfully they addreſſe themſelves to this welcome imployment; all things are now ready for his ſolemnity, every one longs to ſee the face of their long concealed Soveraign, and vowes this blood to the vindication of the common Liberty, and to the puniſhment of a cruel intruder; now *Jehojadah* brings forth the *Kings* ſon, and preſents him to the Peers and people.

The ſecond Act in the Text, is, the Crowning him, *and he brought*

forth the Kings ſon, and put the crown upon him. This is an ancient Cere-
Heſt. 2. 17 mony both amongſt *Jewes* and *Gentiles*; *Heſter* when ſhe was choſen Queen in the room of *Vaſti*, *Ahaſuerus* ſet the crown of the kingdom upon her head, as the higheſt honour that could be done her; and as it is honourable, ſo it is inſtructive alſo the crown wherewith *Joaſh* was adorned, ſignified the glory and majeſty which ſhould both encourage and attend his Princely cares.

The third right of the Coronation, was the delivering him the Law; He gave him the *Teſtimony*. In the 25. of *Exodus*, 16. verſe, God ſaies to *Moſes*. *Thou ſhalt put into the Ark the Teſtimony which I will give thee*, whereby is meant the tables of the Law only, and not the pot of *Manna* and *Aarons* rod alſo (as ſome Expoſitors think) for although theſe two were in ſome ſence a Teſtimony alſo unto Iſrael, as the pot of Manna teſtifyed unto them how God miraculouſly fed them in the Wilderneſſe, and *Aarons* rod teſtifyed that the tribe of *Levi* uſurped not that calling, but were therein appointed of God; yet the tables of the Law were ſpecially called the Teſtimony, becauſe they received thoſe precepts of God, and promiſed obedience; by the Teſtimony then here in the text, is meant the two tables of the Law which *Jehojadah* gave unto the young King, whereby was ſignified the divine rules and directions whereto he muſt frame his heart and actions in the weilding of that Crown which he had put upon him.

The fourth ceremony of the Coronation, was, the anointing him; this is likewiſe an ancient Coronation right; all the Kings of *Iſrael*, good and bad, were wont to be anointed; and this ceremony (as the two former) was likewiſe inſtructive; the Oyle wherewith *Jehojada* anointed the young King, ſignified his deſignation to that high ſervice, and thoſe endowments from heaven, that might enable him to ſo great a function; thus are all the Rites of the Coronation accompliſhed, before this young King could know what was done to him (for he was but ſeven years old) he was anoynted, crowned, preſented with the Teſtimony of the Law; all which ceremonies (as you have heard) were inſtructive; and no doubt *Jehojada* failed not to comment upon them in due time to that royal Pupil; in a word, theſe three, the Oyle, the Crown, the Teſtimony, that is, inward power and outward magnificence, true piety and juſtice make up a perfect Prince; none of theſe may be wanting. If there be not a due calling of God, and abilities

of

of learning and other endowments ſutable to that greatneſſe, the oyle fails. And therefore *Lewis* the eleventh of *France*, was none of the deepeſt Polititians who cauſed his ſon *Charles* the eight to be brought up at *Amboys* without any literature at all (as *Guicciardin* obſerves) his father would have him learne no more Latine then this ſentence, *Qui neſcit diſſimulare, neſcit regnare*; he that knows not how to diſſemble, knows uot how to rule; but *William* the Conquerour was of another mind; for being conſcious to himſelf of his own defect in ſome points for want of learning, did exhort his children oftentimes to learning with this blunt expreſſion, *An unlearned Prince is a crowned aſſe*; which ſpeech took ſo deep impreſſion in his ſon *Henry*, that he became the *Beau-clerk* of that age. Again if there be not majeſtick grace and royalty that may command reverence, the crown is miſſing; if there be not a careful reſpect to the Law of God as the abſolute guide of all counſels and determinations, the Teſtimony is neglected; all of them concurring make both *King* and People happy. Cambden ex *Malm.*

Thus you ſee with how ſwift a pace I have run through the former ſtages of the text, the *Kings* Coronation conſiſting of ſeveral Acts, all expreſſed in the ſingular number, *He brought forth the Kings ſon, and he put the Crown upon him, and he gave him the teſtimony*, meaning *Jehoiada*, who was all that while but Maſter of the Ceremonies; though he were the High Prieſt, yet he was below the *King*. That doctrine then of the Conclave, which advanceth the Miter above the crown, can be no good Divinity. *Abimelech* was High Prieſt, yet profeſſeth himſelf twice in one verſe to be *Sauls* ſervant; *Abiathar* was High Prieſt yet *Solomon* depoſed him, and inveſted *Zadoc* with his office. To ſee that high Prieſt of *Rome* tread upon the neck of an Emperour, as Pope *Alexander* the third ſerved *Frederick* the firſt, lying proſtrate on the ground in the preſence of all the People, at the door of St. *Markes* Church in *Venice*, blaſphemouſly uttering theſe Words of the Prophet *David*, *Thou ſhalt tread upon the Lyon and Adder, the young Lyon and the Dragon ſhalt thou trample under feet*: to ſee a Pope make an Emperour run by his horſes ſide like a *Lacquy*, as Pope *Adrian* the fourth our Country man, ſerved *Frederike* the ſecond, are as prodigious ſights as the *Eclipſes* of the two great luminaries of heaven. St. *Paul* that great Doctour of the Gentiles, ſtands at *Cæſars* judgment ſeat, *where I ought* (ſaith he) *to be judged*, and ſubmit my ſelf to his ſentence; yea, Chriſt himſelf

1 Sam. 22 15. & 1 Kings 2. 35.

Pſ. 19. 13.

Naucler. Chron. Gen. 40. an. 1177.

Acts 25. 10.

1 Pet. 2. 25. Matth. 17 27. himself the high Priest of our profession, and Bishop of our souls, paid tribute unto *Cæsar*, and acknowledged the power of *Pilate* a subordinate Magistrate to be given from heaven.

And surely, if this Doctrine of the Conclave-Law be new and naught, that of the Consistory cannot be good, which advanceth the Thistle above the Cedar, the people above he King; witness these and the like dangerous and seditious Positions, *Populus est Rege præstantior & melior*; the people are more noble then the King. *Rex est per & propter populum*, the King is for the People instituted, not the People for the King; These and the like positions, are maintained by Cardinal *Bellarmine* * and Theologically answered by our Brittish *Solomon* King *James* of happy Memory. Our Consistorian Divines (sharpning their Goads at the Forge of the *Philistims*) have made too much use of these Positions, turning them into Syllogismes in *Ferio*, which have been the occasion of spilling so much blood amongst us of late years; and some happily may make bold with the following words of my Text (as they have done with other places of Scripture) to countenance their Popular Supremacy; for it is said here in the Text, *They made him King*. The former Acts run in the singular Number, *He*, brought him forth, and *He* Crowned him, and *He* gave him the Testimony, *&c.* meaning *Jehojada*; but then when all is done, it is said here in the Text, *They made him King*, in the Plural Number, whence they would gather, that the People made *Joash* King; and the Argument which they frame from thence is this, *They that make the King, may depose the King; but the people make the King*; so run the words of our Text, *They made him King*; And more plainly in the 1 *Sam.* 11. 15. where it is said, *And all the People went unto* Gilgal, *and made* Saul *King there*. And in the 2 *Kings* 14. 21. *And the people of* Judah *took* Azariah, *and made him King for his Father* Amaziah. Give me leave to remove this rub out of the way; from these and such like places of Scripture, no doubt (to palliate their Villany) was that bloody Charge (against our late murdered Soveraign) by the high Court of Injustice drawn up in the name of the Commons and good people of *England*.

Lib. 1. de Pont. c. 7. & lib. de cler. c. 28.

Object.

Solut. In answer whereunto, it may be said, that in strict and true understanding, the People do not make the King, but God properly and absolutely makes the King. He is declared by the People but is Appointed

pointed by God; outward Solemnization he hath from the People, but his Power, Right, and Authority he hath from God: This is moſt clearly evidenced in Scripture; for God ſent *Moſes* to be a Ruler and God appointed *Joſhuah* over the Congregation; The Lord raiſed up Judges; The Lord annointed *Saul* to be Captain over his Inheritance; and although *Saul* was afterward choſen by caſting of the Lot, yet the whole diſpoſition thereof was of the Lord. Afterwards the Lord ſaid, *I have rejected* Saul *from reigning over* Iſrael, *for I have provided me a King amongſt the ſons of* Jeſſe, *I gave thee a King O* Iſrael, *and I took him away in my wrath*; and in 1 *Kings* 13. 2. A Prophet told *Jeroboam* of *Joſiah*, King of *Judah*, three hundred and twenty years before he was born; neither was Gods Power of diſpoſing Kingdomes limited unto *Judah* and *Iſrael*, but it was, is, and ever ſhall be extended over all the world; he is King of Kings, and Lord of Lords; by him Kings reign; not this King onely, or that King, but Kings, all Kings whatſoever. And in the 45. of *Iſaiah*, God ſhews that all Kings are by his particular appointment, in that he called *Cyrus* by his name, above an hundred and eighty years before he was born. Whence it is abundantly proved, that God is the ſole diſpoſer and maker of Kings, and Kingdomes, and that he gives them according to his good pleaſure and will, and therefore the Scripture calls the King *The Lords Annointed*, *Gods Vicegerent*, *The Miniſter of God*, becauſe he is ordained of God: but he is never called the Peoples Anointed, or the Miniſter of the People.

Acts 7. 32 Num. 27. 16. Judges 2 16. 1 Sam. 10 10. Pr. 16. 33 1 Sam. 16 1. Hoſea 13 11. Pr. 8. 15 1 Sam. 12 3, 5. 2 Chron. 9. 8 Rom. 13 4.

And it is very obſervable, that throughout the whole Scripture, we read not of any King that was choſen by the Voice of the people, nor of any *Ariſtocracy*, which is, when the Nobles govern, nor of a *Democracy*, which is when the People govern: and therefore how juſtly have our late Re-publicans, and State-Noveliſts deſerved to have their heads advanced upon Poles, and their Quarters hung up for a Terrour, who (to the impoveriſhing, and enſlaving three flouriſhing Nations) had *filliped* the Pile of three united Kingdomes into the *Croſs* of an ill-ſodered Common-Weal; but (thanks be unto God) *The Snare is broken, and we are delivered.*

Now to apply what hath been ſaid unto the Objection; the Anſwer is, That that Power that makes the King, may depoſe the King; which power is God (as you have heard clearly proved) As to the minor

Pro-

Propoſition, if it be affirmed, *That the People do properly and abſolutely make the King*, it is falſe; neither can this Text be any Ground for the proof of it; nor that in 1 *Sam.* 11. 15. The people making of *Saul* King in *Gilgal*, was nothing elſe but the Peoples further, and more general acknowledgment (then they had formerly made at *Miſpeh*) That *Saul* was their lawfull King; and in the verſe going before (in that fore-mentioned place) it is called *The Renewing of the Kingdome.* To the ſecond proof out of 2 *Kings* 14. 21. where it is ſaid, That the people made *Azariah* King; the anſwer is, that the Scriptue intends no more in that place, but that the people declared and received *Azariah* for their lawfull King, which (according to the apprehenſion of Common people) may be ſaid, a making of the King; but if we ſpeak ſtrictly and properly, God made *Azariah* King, he called him, and he only gave unto him the Power, Right, and Authority by hereditary ſucceſſion, as being Son and Heir apparent unto his Father *Amaziah*, though the declaration, and outward celebration thereof was from the people. Whence it will neceſſarily follow, that the ſupream Power is placed in the King; and conſequently all Reſiſtance, all defenſive Arms (upon what pretence ſoever) utterly unlawfull; for he that reſiſteth the power, reſiſteth the Ordinance of God; and they that reſiſt, ſhall receive to themſelves damnation. *Who can ſtretch out his hand againſt the Lords Anointed, and be guiltleſs.* The ſubſtance of the Ointment which makes their perſons Sacred, and not to be touched; with violence, remains even where the Ceremony is not practiſed; for it is nothing elſe but *Jus regnandi*, The right of Supremacy, a true Title to reign, and therefore *Cyrus* a Heathen King is called, *Gods Anointed*; though the material Ceremony of *Pouring Oyl upon him*, was not in uſe among the *Perſians*; it is a *Metaphorical* expreſſion of Super-eminency, taken from the quality of the Oyl, which is (when it is mixed with other Liquors) to be ſtill uppermoſt: this is a point of high concernment; for (as things now ſtand) on it hang Heaven or Hell, our Salvation or eternal Damnation; Diſloyalty to the King, is diſobedience unto God; if the King be the higheſt power, you are bound to ſubmit unto him; otherwiſe you are inexcuſable. I ſhall therefore cloſe this firſt General with that advice of *Solomon*, *My Son, fear God and the King, and meddle not with them that are given to change; for their Calamity ſhall riſe ſuddenly, and who knoweth the ruine of them both?* And

Ro. 13. 2. 1 Sam. 26. 9.

Iſ. 45. 1.

Prov. 24. 21, 22.

with

with that *Canon* of the Apoſtle, *They that reſiſt ,ſhall receive to themſelves Damnation*; a dreadfull Text if right conſidered; and it is a miſerable comfort which the doubtfull ſignification of the word (κεῖμα) in the Original doth afford, which word is rather to be tranſlated *Judgement* and *Puniſhment* (ſay ſome) and (as *Piſcator* obſerves) thereby is not meant eternal damnation, but the puniſhment of the Magiſtrate in this life; which calls to minde thoſe men of whom *Minutius Fælix* ſaith, they did *Optare potius quam credere*, rather wiſh then believe, that no ſuch thing as eternal Damnation was intended; but the Analogy of the place will evince, that this word (κρῖμα) (*Damnation*) is like a ſword with two edges, fitted not onely to *Kill the Body, but to deſtroy the Soul alſo*; that it threatens puniſhment from the Magiſtrate, is very true, but not all; you muſt be ſubject, not onely for wrath, but likewiſe for Conſcience ſake. As if the Apoſtle had ſaid, you are exhorted not to rebel becauſe you may be hang'd; but leaſt confidence in numbers ſhould anſwer this Objection, a ſtronger Motive is uſed, you ſhall certainly be damn'd; tis probable, you may take the Gallows in the way, but howſoever, Hell will be the end; though you eſcape a ſhamefull death, yet you have forfeited eternal life; the Apoſtles Eloquence is moſt powerfull, able to fright men for ever from Rebellion, ſo contrary to the Oath of Allegiance and Supremacy, and repugnant to all Chriſtianity, and I hope in God, that which I have now ſaid, will not onely ſatisfie thoſe which are not wilfully addicted to Novelties, but alſo convict the Conſcience of the gainſayers, whom I deſire in the fear of God, to take heed how they reſiſt a truth, whereof their Conſcience is convicted; σκληρόν ἐστι πρὸς κέντρα λακτίζειν, *It is hard to kick againſt the Pricks.* Rom. 13. v. 2. Rom. 13. Acts 9. 5.

And ſo I paſs to the ſecond general part of the Text, *The Peoples joy*, expreſſed in the next words, *They clapped their hands, and ſaid, God ſave the KING.*

Joy is a paſſion which ſpreads and dilates, and enlargeth the heart; and if the impreſſions thereof be ſtrong and maſculine, it cannot contain it ſelf, but breaks out into ſenſible expreſſions, as ſometimes into Laughing, ſo did *Sarahs* Joy at the tidings of a Son; ſometimes into ſinging, ſo did the Angels Joy at the Birth of our Saviour; and ſometmes into ſhouting, at the Coronation of King *Solomon*, *The people rejoyced with great joy, ſo that the Earth rent with the ſound of them*: and here Cen. 18: 12. Luke 2: 13.

Kings 4 here the men of *Judah* at the Coronation of their young King, they did not *gaudere in sinu*, their breasts were too narrow to contain their joy; but like *Jordan* it overflowed the banks, and brake out first at their fingers ends, ---- *They clapped their hands.*

Procopius in his History, saies, that near to the Pole where the nights endure certain moneths long, the Inhabitants in the end of such a night, at such a time that the Sun useth to render it self unto their view, they get up to their highest Mountains, striving to have the first view of that most desired Creature, and no sooner do they espy it, they clap their hands, adorn themselves in their best attire, and with mutual Joy and imbraces, congratulate each other, saying, behold *The Sun, the Sun appears*, and so they invite and feast each other. And can we do less, at the appearing of our *Brittish Sun*, *CHARLES the Second*, in our *Northern Horizon*, after so long a night of horrid Rebellion? such a sudden miraculous calm hath followed hereupon (after the tempestuous storms and billows of calamities, we were for many years tossed withall) that the cause of our joy as far transcends theirs, as the Sun in the Firmament doth a lesser star in glory and brightness. For now a door of Hope is opened unto us, (if our sins shut it not again) that our Lives and Liberties, Laws and Estates, and (which should be dearest unto us) our Religion (all which have been long engaged, in a Tempest of War, and Sea of Blood) shall now make a fair Port and happy Haven, having recovered our *Pilot* and *Compass*, our *King* and *Parliament*, whose Wisdome and Valour will speedily (if our sins hinder not) frustrate and defeat the cruel pollicies of our most subtile Enemies, when they shall see that (next to our times) the instruments of all our miseries, have been, *Fanaticorum spicula Jesuitarum veneno tincta*, Fanatick Darts and Arrows dipt in the Jesuits Poyson. Oh then let us thriftily husband the least mite of hopes, that it may encrease, and date our day from the first peeping of our rising Sun; this is not onely the Kings Coronation day, but his Wedding day also, wherein he is married unto the State; for *Rex urbi pater est, urbique maritus*, the King is both husband and father, not to single persons but to the Common-Wealth: there are many resemblances in Matrimony, which will afford great light to the better understanding the duty of Subjects, which this latter part of my Text points at (as I hinted at first.) A Woman by her own consent, uncompelled by any law of God, makes her self Wife to a Man, whom therefore she may be said to have made

her

her husband; but being once in that relation, the wife may not upon pretence of having made that man her husband, reverse the husbands power, and usurp authority over him; much lesse upon the like pretence, may the Subject recall or invert the power of the King. When once a Relation is put, the termes are immediately distinguished; and therefore to confound the properties peculiar to each term, by imposing subjection on him that governs, and attributing Supremacy of power to those that are govern'd, is to make the son beget the Father, or the Father to become the child of his own son; be it so that men of their own accord, by their own consent and power, either through chance or choice are fallen into a relation, yet being once there, they cannot make void or alienate the necessary duty which God by his law hath thereunto firmely annexed.

Now to apply those formentioned dangerous positions (found in the writings not only of Romish but Reformed Jesuites) the sophistry of them will quickly appear; for *quicquid efficit tale, illud est magis tale; & populus est Rege præstantior & melior*, the people are better then the King, and of greater Authority; these arguments bestow upon women the breeches, as soon as the crown upon the people; and *unumquodque eadem potestate dissolvitur qua constituitur*, every thing is dissolved by the same power it is made, gives the same licence to a Woman to cast off the bonds of wedlock, as to subjects, those of subjection; as in marriage, so in Monarchy, there are two parties in the contract; though without mutual agreement, there could be no covenant; yet after it is once made the dissent of the inferiour party, let it be, not upon fancyed, but real discontents, cannot dissolve the compact, consent therefore joyned Man and Wife, King and people, but divine ordinance continues this union, marriages and Governments both are made in heaven; *quæ Deus conjunxit homo ne separet*, whom God hath joyned, let no man put asunder; they must take their King for better for worse. It is very observable that though it were permitted to the man in some cases to give a bill of divorce, yet this license was never allowed to women; so fathers might abdicate their children, not they their fathers; women cannot unmarry, nor the people unsubject themselves; if any shall mistake with the Disciples, If the case be so, it is good to live without a King; they ought to consider that God is wiser then they, and best knows how to order things for the good of mankind, and if by a *Pythagorean* μετεμψύχωσις. *Thersites* lives in any mans anti-

Matthew 19. 10.

pathy to regal Government, most English hearts (I presume) will with me returne unto him the check *Thersites* had in *Homer*, οὐχ ἀγαθὸν πολυκοιρανίη εἷς κοίρανος ἐστῶ, εἷς βασιλεύς, multiplicity of Kings is not good, one King is enough.

Let us therefore, seeing we have a King, let us rejoyce in him; and seing we have so religious, so learned a King, rejoyce, yea, I say again rejoyce; let our joy be as full and as great as we can make it; for the blessing is great, and ought to be celebrated with as great solemnity as is possible, imitating the men of *Judah* here, whose joy was so great that it brake out not only at their fingers ends by clapping their hands, but at their tongues end also by praying for him, and saying *God save the King*.

Pineda l. 2. de reb Solom. c. 6. It is the observation of a learned *Authour*, that it was the custome of all Nations, at the Inauguration of their Kings, to use solemn apprecations, *boni ominis ergo*, for good luck sake; as sometimes *feliciter*, sometimes *De nostris animis tibi Jupiter augeat annos*, sometimes *Augusto fœlicior*, *Trajano probior*; and sometimes, *Dii te servent*, and the like; all which (saith he) were doutlesse derived from this ancient and sacred form here used in the Text, *Vivat Rex*; so *Jerome* renders the Hebrew text, and the Septuagint ζήτω ὁ βασιλεύς and our old English Bible reads it *God send the King life*; but because *vita non est vivere sed valere* (*Mart.*) to live well is the true life, this Apprecation must reach further then a bare life and simple subsistence; namely to the health of his body, the quiet of his mind, the prosperity of his affairs, the successe of his government, the victories of his armies: and the Hebrew word in the text is of that latitude to bear it, and the Chaldee paraphraseth it (let *the King live*) *sit Rex fœlix, cedant omnia Regi fœliciter*, let the King live happily, let all things succeed fortunately, and whatsoever he doth, let it prosper; and so our last translation reads it, *God save the King*, not departing from the Original; for the Septuagint in several places renders the Hebrew word Judges 7. 2. שׁע by σώζω, which signifies to *Save*, so the word is used in several places of Scripture, יָדִי הוֹשִׁיעָה לִּי *mine own hand hath saved me*; and Deuteronomy 33. 29. עַם נוֹשַׁע *Oh people saved of the Lord*; and again *Jeremiah* 17. 14 verse, it is said thus, הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה *Save me and I shall be saved*. Herein then consists a main duty of the Subject; *preces subditorum vires Regum*, the prayers of the people are the strength of the King. Kings are the heads of the People, but the

pray

prayers of the people are thoſe locks of hair wherein their ſtrength principally conſiſts; ſure I am that none ſtand ſo much in need of prayers as Kings; for if we look back on former ages, the ſcripture will afford us ſtrange Records of curſing *Shimei*, rebellious *Sheba*, traiterous *Abſolom*, treacherous *Achitophel*, murderous *Bigthan* and *Tereſh*, all ſons of *Belial*, flying in the face of ſacred Majeſty, and ſeeking to lay hands on the Lords anoynted. And howſoever theſe Spirits were once well laid, and walked not in the Primitive Church, yet in theſe latter dayes, they have been conjured up by the ſeditious doctrine of Popiſh and Proteſtant Jeſuites, and are now become familiar Spirits in all parts of Chriſtendom. I ſhall inſtance but in two; *Mariana*, by birth a Spaniard, and a *Popiſh Jeſuite*, in his book hath theſe paſſages, *hæc eſt ſalutaris meditatio, &c.* this is a wholſome meditation for Kings next their hearts to think, *Se ea conditione vivere ut non ſolum jure ſed cum laude & gloria perimi poſſint*, that they live in that caſe and condition, that they may not only be ſlain lawfully, but to the praiſe and glory of them that do it: and in the ſixth Chapter of the ſame book, having commended *James Clement* a *Jacobin* Fryer for ſtabbing *Henry* the third King of *France*, he adds, *cognito a Theologis quos erat ſciſcitatus Tyrannum jure perimi*, that he had been inſtructed by *Divines*, with whom he conſulted in that point, that it was lawful to kill a tyrant; and thereupon deſcribing how the young Fryer gave the deadly blow, He cries out *inſignem animi confidentiam, facinus memorabile*! Oh excellent confidence of Spirit! oh memorable fact! thus ſpeaks this Jeſuite. And *Buchanan* by birth a Scotchman, and a Proteſtant Jeſuite, in his book ſayes, that *Kings may not only be depoſed but murdered, alſo if need be*; which is commendable (ſaith he) if you can dreſſe him up like a tyrant. Yea, this inſolent Scot out-does the Spaniard in the Doctrine of King-killing; for whereas *Mariana* ſaith, it may be done *cum laude* (with a praiſe) *Buchanan* goes further, and would have it done *cum præmio* (with reward) for he thinks it a defect in policy, that there are not ſome glorious rewards appointed for tyrannicides; a poſition (I confeſſe) which I have read in heathen Authours. *Cicero* the beſt of Orators, ſayes, *Græci Deorum honores tribuunt iis qui Tyrannum necaverunt*, the Grecians confer the honour of the Gods upon theſe that kill Tyrants; and *Seneca* the Tragedian ſayes, *Victima haud ulla amplior poteſt magiſtro opima mactari Jovi, quam Rex iniquus*; no better ſacrifice can be offered unto *Jupiter* then

1 Kings 2 8
2 Sam. 20 1
2 Sam. 15
2 Sam. 16
Heſter 2 21

De Rege & Regis Inſtitut.

De jure Regni apud Scot.

Orat. Pro Milone.
In Here. Fur.

the

the killing a wicked King, but they were Pagans that wrote thus. But to read the ſame poſition in Chriſtian Authors, learned Divines, and Reformed Divines too, I can pronounce it no leſs then the Doctrine of Devils, even of *Belzebub* the Prince of Devils, being the bane of mens ſouls, the blemiſh of Chriſtian Religion, and the breath of all common tranquillity; and the maintainers thereof are thoſe *Sampſons* Foxes, whoſe tayles meet in this fire-brand (which way ſoever the proſpect of their faces be) a doctrine that hath fired three Kingdoms, and murdered a moſt glorious King of freſh and bleeding memory, and is it not high time then to pray for the lives of Kings, when their perſons are expoſed to ſuch dangers, having foes abroad, and traytors at home, enemies to do them violence, and ſons of wickedneſs to hurt them? hence it is that they walk in danger, eat in danger, ſleep in danger. *Solomons* bed muſt have *threeſcore valiant men about it, of the valiant of Iſrael, every man having his ſword girt upon his thigh for fear in the night.*

Judges 15. 4

Pſ. 81. 22

Cant. 3. 7, 8.

Again on the other ſide, have we not a perverſe Generation of Fanaticks, who inſtead of rejoycing in their King, and praying for him? rail at him, and their device is only how they may caſt him down, whom God hath exalted; what need all this ſtir for a King (ſay they?) are not the Children of Iſrael charged by *Samuel* to have committed a great ſin, in asking a King? and did not God himſelf atteſt it from heaven by thunder in the midſt of a wheat harveſt; it is confeſſed they committed a great ſin, but how? only in the manner of asking; they did not ask a thing in it ſelf & ſimply evil; but they asked *bonum male*, a good thing in an evill manner; for God had appointed in time both a Scepter and a Lawgiver unto *Judah*, but they ſinned in mending the pace of God, and ſpurring on his decree; they asked a King out of a humour of innovation, out of diſcontent, out of diſtruſt, out of an itch of conformity to other Nations, and they were reſolved to have a King, whether God and his Prophet would or no; nay, ſay they, *but we will have a King*; and this muſt needs be הָרָעָה *grande malum* (as *Jerome* renders the Hebrew text) a great ſin, that had ſo many defects in it, though the thing they asked was *grande bonum*, a great bleſſing and a precious treaſure.

Object.

1 Sam. 12 v. 17.

Sol.

v. 12

So likewiſe you ſhall hear them ſay (as impudently, as ignorantly) that Chriſtian Liberty makes the office of a King utterly unlawfull; and

Object.

Evange-

Evangelical perfection makes it utterly uſeleſs and ſuperfluous; and if it be unlawful, it is not a bleſſing, but a curſe, if uſeleſs; it is not a benefit, but a burden (ſay they.)

'Tis true that there is a glorious priviledge purchaſed for us by the death of Chriſt, which we call Chriſtian Liberty; but it conſiſts only in a freedom from the Ceremonies, the curſe and rigour of the Law, the power of Satan, and dominion of ſin; not in a freedom from the doctrine and obedience to the moral Law (as the Antinomian fancies) or from the yoak of lawful Authority, Civil or Eccleſiaſtical (as the Anabaptiſts and Browniſts would have it) for they that ſo underſtand and apply it, do evidently ſhew themſelves to be thoſe men of whom St. *Paul* ſo clearly propheſied, that uſe there liberty as an occaſion unto the fleſh. Sol. Galat. 5 15

As for Evangelical perfection, in their ſenſe, it is a meer *Chimæra* and fancy of their own brains; for good and bad, wheat and chaff, are mingled together in the floor; thus it was from the beginning, and thus it will be unto the end of the World, untill Chriſt come *with his fan in his hand, and throughly purge his floor*, they that are good, are but imperfectly good; our beſt perfection in this life is to bewail our imperfections; for ſo long as the fleſh luſteth againſt the ſpirit, *and the law of the members fights againſt the law of the mind, offences muſt needs come*; and Chriſtians may do things puniſhable by the Civil Magiſtrate. *Moſes* the Magiſtrate of Gods own people, had need of a rod in his hand; and he ſhall meet with thoſe in the Congregation that deſerve to be beaten with it; elſe St. *Paul* had ſaid in vain, writing to Chriſtians, *if you do evill fear, for he beareth not the ſword in vain*, and St. *Peter*, *let none of you ſuffer as a murderer, or a thief, or an evill doer, or a buſy-body in other men matters.* *Sergius Paulus* Deputy of *Cyprus* when he was converted to the faith of Chriſt, he did not abjure his authority as a thing Antichriſtian; *Cornelius* was made a Chriſtian, yet ceaſed not to be a Centurion. The Eunuch was baptized, yet did not relinquſh his office and authority in the Queen of *Æthopia's* Court. Chriſt and Cæſar may dwell together, we may *give unto God the things that are Gods*, and yet *give unto Cæſar the things that are Cæſars*; we may *fear God*, and yet *honour the King*: and as they ſinned that cryed *we have no King but Cæſar*, ſo do they alſo amongſt us, who ſay, they will have no King, but *King Jeſus*; true ſons of *Belial*, according to the Etymology of the Hebrew Matth. 3 12 Gal. 5. 17 Rom. 7 23 Rom 13 4 1 Pet. 4. 17 Acts 13 Acts 10 Acts 8 Matth. 22 21 1 Pet 2. 17 John 19 15.

Hebrew word *Belial*, *quaſi* בלי עול *ſine jugo*, without a yoak; thoſe that would caſt off the yoak of Government from their necks, are ſons of *Belial*, though they call themſelves Saints. Thus *John* of *Leiden* and his complices, once pretended to ſet up the *Kingdom* of righteouſneſs, the throne and ſcepter of *King* Jeſus; and it hath been a principal duty of late years amongſt us (as a learned Divine obſerves) to impoſe upon vulgar people; for who will not ſeem willing and forward to ſubmit to Chriſts *Kingdom*, that he may rule and reign? Our fifth Monarchy men are confident that the thouſand years hoped for by the Saints, are already begun. Wiſhes of Change are Acts of Rebellion againſt the Scepter of Chriſt (ſay they;) but (beloved) we are not ſuch children, nor have we ſo learned Chriſt, as to expect his Kingdom to be of this World; though in it, yet not after its Methods of the ſword; but by the word of truth, and ſpirit of patience; thus came the King of *Sion*; the other by the ſword of blood, is a rare project for *Muntzer* and *Knipper dolling*, and their illuminate adherents; it was the ordinary doctrine of *Thomas Muntzer* that he had conference with God, and that he charged him to kill the Magiſtrates, to deſtroy the wicked, and to conſtitute a new World, and that God had committed unto him the ſword of *Gideon*, ordinarily uſing this ſubſcription in his Letters, *Thomas Muntzer* the ſervant of God againſt the ungodly, with the ſword of *Gideon*; but he and his confederates at laſt, finding themſelves fooled by themſelves, and that the Princes of *Germany* would not be diſputed out of their dominions, yea, that themſelves could not be kept in order without ſome prelation, they began to qualify the matter (as men that get nothing by law, will come to compoſition) Government they will allow, if Magiſtrates will be content with their allowance, which is not only like *Davids* Ambaſſadours, half their regal Robes cut off, but authority it ſelf grubbed to the skin; not only lopping off the ſuperfluous branches, but hewing the root till it be paſt all growing; that the King hath his inſtitution from God, his conſtitution from the people; *regnat a deo, ſed per & propter populum* (as I ſhewed you before) thus with a paring knife they would ſo ſhred his government, till (like the coſening Taylor that ſhrunk a freeze Gown into a doſin of buttons) they would leave him only a titular Prince, and keep the principality to themſelves; let all their confutation be but a meer hiſſing at, and let them amongſt us, that tread in

2 Sam. 10 4.

their

their steps, remember the fearfull ends of their Brethren in *Germany*. *Muntzer* with many of his Complices, counterfeiting a Vision from Heaven, gathers forces of mutinous persons, and brings forth his Troops into the field: The Princes of *Saxony*, *Brunswick* and *Hessen* with the Count of *Mansfield*, being by the Rebels constrained to Arms, prepare likewise an army, set upon those Bands of husbandmen rather then souldiers, whom they overthrew and put to flight, storm the Town of *Franchenhasson* whither *Muntzer* was fled; and being apprehended with his consort *Pfeiffer*, being compelled by the Rack and Tortures to declare the names of their Complices, paid for their Wickedness, and the death of so many thousands, being cut off with the Sword of Vengeance, by the hand of the hangman, near *Mulhaysin*, a Town of *Thuring*, in the year 1525. As for *John Becold*, a Taylor of *Leyden*, he being privily received into the City of *Munster*, in *Westphalia* in *Germamany*, gathers night-meetings in Corners, teacheth a new Catechisme, condemns childrens Baptisme, and not onely teacheth his Disciples a new Doctrine of Baptisme, but maketh them receive it again, and urges community of Goods, at length arrives to that height of madness, as to stile himself the *King of the new Jerusalem*, *King of Righteousness over the whole world*, and acted such villanies in that City, as will hardly finde credit with posterity (saith my Authour) At length the City being taken by a stratagem, *John* with *Knipperdolling* and other consorts of their Villany, received the most just reward of their wickedness, being plucked in peices by burning pincers, and diversly tormented as those that deserved more then one kinde of death; This was done in the year 1536. *John* of *Leyden* at this day hanging up in an iron cage upon a high steeple in the City of *Munster*, (as *Spanhemius* and others relate the Story) If these examples will not terrifie these men, let them read that heavy doom of Saint *Peter*, who hath marked out those to be chiefly reserved for the day of Judgment to be punished, that despise Government, especially Kingly Government, which questionless is the best fence against the dangers of Envy, Pride, and Ambition, the best stay and support of every just interest, the best prevention and remedy of Hostility and confusion, and the best means of procuring and also securing the blessed enjoyments of Peace.

Sleidan l. 10. Com. Lamb. Hortentius lib. de tumult Anabap. Jo. Wigandus, &c.

2 Pet. 2. 9. 10.

In the first of *Samuel*, the ninth Chapter, and the twenty fourth Verse you may read how the Cook took up the Shoulder, and that which

was upon it, and ſet it before King *Saul*; Upon which place of Scripture, two Jeſuits (*Zanchez* and *Valaſquez in Comment.*) as I have them quoted by a good Author, give this far-fetch'd Reaſon, why *Samuel* at the Feaſt, cauſed the Shoulder of the Sacrifice to be reſerved and kept on purpoſe for King *Saul* to feed on; becauſe (ſay they) Kings of all men have moſt need of ſtrong ſhoulders, patiently to endure thoſe many Troubles and Moleſtations they ſhall meet with, eſpecially (I may add) if all their Subjects were as troubleſome and diſloyal as the Jeſuits; the beſt is, as God hath given our King ſhoulders to bear, he hath given him arms to ſtrike, be they Jeſuits or Fanatick's, or whoever elſe that go about to deprive him of his lawfull Authority.

Seeing then we have ſuch a King, whoſe habitual Piety, tenderneſs of Nature, exact Faith and Juſtice to his word, and whoſe unalterable Firmneſs to the Proteſtant Religion, under ſo great Temptations to deſert it, is ſo unqueſtionably evident, whom neither the ſeaſonable kindneſs of thoſe of a contrary profeſſion, nor the ſcandalous unkindneſs of thoſe of the ſame Faith (either of which in a far leſs degree is an Engine ſtrong enough to batter the Reſolution of a boaſting Phariſee) could ever yet be able to ſtartle: Having (I ſay) ſuch a King, let us not onely rejoyce in Him, but pray for Him, *Vivat Rex* (ſo *Jerome* renders the *Hebrew*) *Let the King live, Let the Soul of our Lord be bound up in the bundle of Life*; as for the Souls of his Enemies, ſling them out O God, as out of the middle of a ſling: let us pray, that as in a *Northern* Climate, his Preſence may cauſe a long ſummers day, that rather the Sun, the meaſurer of our Daies, may go back as in *Hezekia*'s time, or ſtand ſtill as in *Joſhua*'s time, or ſomewhat of our years may be abridged to lengthen his; and as for his Life, ſo let us pray for his proſperity, *Sit Rex fælix*, ſo the *Chaldee* paraphraſeth it, *Let the King proſper and flouriſh*; ſo the primitive Chriſtians prayed, not onely for the life of the Emperour, but for his happineſs and proſperity alſo, wiſhing him a long life, a ſecure Empire, valiant Armies, a Faithfull Council, a Loyal People, a quiet Government. This our Church well underſtanding, uſeth this ſuffrage in her Liturgie, *Oh Lord ſave the King*, and again in her prayer for the State of Chriſts Church Militant here on Earth, prayes on this manner, *We beſeech thee alſo to ſave and defend all Chriſtian Kings, Princes and Governours, eſpecially thy Servant* Charles *our King*. And now that I am come to him, I am come to the buſineſs

of

of the day: and as you have lent me your patience hitherto, for a survey of the Text, so the Kings Name may command it a little longer, for a review and application (for therein consists the life of a Sermon) change but the Scene from *Judah* to *England*, observe the parallel, and I have done.

You have heard who this young Prince was, that was here brought forth, even *Joash*, son to *Azariah* King of *Judah*, and Grand-child to the good King *Jehoshaphat*, miraculously preserved for the space of seven years, from the bloody hands of an usurping Tyranness, and now brought forth (by the good Priest *Jehojada*, matched into the Royal Family) presented unto the Princes and People of *Judah*, Crowned, and Anointed, and seated upon his Fathers Throne, to the great joy and comfort of all *Judah*: And hath not our gracious Soveraign, *CHARLES the II.* Son to the glorious King of ever blessed Memorie, *A crowned Martyr*, *a Royal Confessour*, Grand-childe to the great *Henry the Fourth* of *France*, the hundred and tenth King of *Scotland*, deriving his birth and blood from 20 or two & twenty Kings of *England*, and generally allied to all the Crowned Heads of Christendome, hath not he (I say) been miraculously preserved, for more then seven Years both at home and abroad, hunted like a Partridge upon the Mountains (but Kings afflictions are beyond Subjects Apprehensions) here is the Crown of our Joy, that he is this day seated upon his Fathers Throne. *Joash* by *Jehojada*, a Priest and his Uncle, and *CHARLS the II.* (next to the Divine Providence) by the Valour and Prudence of a Renowned *MONK* of Royal extractions, a true *GEORGE* indeed; for whether there ever were such a man as Saint *George*, (though this be the Feast dedicated to his Memory) it is not for me to decide the Controversie, whole Volumes having been written about it; but I am sure we *Englishmen* are bound with thankfull hearts to acknowledge, that we have a *George* amongst us, Θεοῦ γεώργιον to borrow the Apostles Phrase, a man of Gods Husbandry (as the Word imports) who next under the true Κύριος of his Church *Christ Jesus*, that long since bruised the Head, wounded the Body, and vanquished the Power of the great Serpent, the Devil, whom the Scripture stiles the *Dragon*, *and trampled him under his feet like a victorious Conquerour*, rescuing the Woman, his beloved Church, whom he stiles his *Jewel*, from all his infernal Power, as the Scripture plainly teacheth; so I say, our

1 Sam. 26.20.

1 Cor. 3.9

Gen. 3. Isa. 51. 9. Psal. 91. 13. Revel. 12. 13. Rev. 12. 10. Mal. 3. 17.

George next under him, hath encountred the Dragon, rescuing the Virgin the Church of *England* from his bloody assaults, and hath been an unparallel'd instrument of this daies happinesse, in placing the Crown upon the head of our dread Soveraign (*Charles the II.* And may the anniversary solemnity of his Majesties happy Coronation, be dedicated to the Memory of *George* for ever, being a man famous in his Generation, who hath led us through a Wilderness of Confusion, without passing a red sea of Blood, the true morning star to our rising sun, at whose glorious appearance, mounted this day upon his throne, (like the sun in the firmament) all clouds of discontent shall vanish, all Jesuitick vapours and Fanatick mists shall (we hope) suddenly be expelled and dispersed into nothing.

Psal. 47. 1. *Oh clap your hands all ye people, sing loud unto God with a joyful voice;* for certainly *this is the Lords doing, and it is marvelous in our eyes;* this Ps. 118. 23. day alone hath matter enough for an eternal gratulation; let me 1 Sam. 12. 24. therefore speak unto you in the words of *Samuel, Consider how great things the Lord hath done for you; but if you do wickedly, you shall perish, both you and your King*: surely a new and golden Age is begun this day to us, and promiseth continuance (if our sins interrupt it not to our posterity) sin is the forfeiture of all favours; I speak it confidently; as every sin is a traytour to a mans own soul, so every wicked man is a Trayteur to his King; every one of his crying sins is a false-hearted Rebel, that hides powder and pocket-pistols for the pretious life of his Soveraign; whatsoever Politick Philosophers have distinguished between *bonus vir* and *bonus Civis*, a good man and a good Citizen, I say, that as a good man cannot be an ill subject, so a lewd man can no more be a good subject, then evil can be good; let him say what he will, his sins are so many Ezek. 7. 19. treasons against the Prince and state, for *ruine is from iniquity.*

You then (beloved) whose faces seem worthily to congratulate the joy of this day, if you would be good subjects to your King, labour to be good subjects to his King, the King of Heaven; and since it hath pleased the Almighty (who for the transgression of the Land hath Prov. 28. 2. suffered many to be the rulers thereof) to restore unto us our lawful Soveraign, and this day to seat him on his throne, let us adore the wonders of Providence concurring to this blessed change; who can look upon his Majesties accession unto his throne but as a miracle? Exod. 8. 19. Must not the enchanters themselves (who have assayed to mock providence) confesse that *this is the finger of God?*

VVho

Who could bow the hearts of the Elders of our *Judah as of one man to ſend this meſſage to the King, Return thou and all thy ſervants*, but God who hath the hearts of all men in his hands? VVho could overturn, overturn, overturn, till he came whoſe right it was, but God who hath made the *Kings* enemies the inſtruments of their own overthrow? the Counſels of *Achitophels* are turned into fooliſhneſſe, in order to the preſervation of his ſacred Majeſties perſon; Oh then let us beware of thoſe ſpiritual conſpiracies our ſins, which may deprive us of our happineſs in him; away with thoſe rebellious wickedneſſes which may be prejudicial to your mirth and joy; take heed of looſing the reines to carnal licentiouſneſſe, miſtaking debauchery for merriment; do not drown your reaſon to prove your loyalty; pray for the Kings health, but drink only for your own, remembring the Poets advice, 2 Sam. 19 4. Ezek. 21. 27.

Una ſalus ſanis nullam potare ſalutem;
Non eſt in pota vera ſalute ſalus.

the only health is to drink no health; remember the Perſian Law, *Ut libat arbitrio pocula quiſque ſuo*; the drinking was by an order, none might compel; be exhorted in the words of the Apoſtle, *Whether you eat or drink, do all to the glory of God*; ſo ſhall I not envy but encourage you rather, in the teſtification of your loyaltie, by thoſe outward ceremonies of rejoycing; go now and ring your bells, but beware in the mean time that you hold not faſt *Solomons* cords of ſin, or the Prophets cartropes of iniquitie, and thereby pull down judgments upon your heads; go and feaſt each other in your houſes, but take heed leaſt you feed the feinds of hell by Your willful ſins; for *dæmonum cibus ebrietas*, drunkenneſſe, luxury, fornication, and every ſin, is the very diet and dainties of the Devil; you may kindle bonfires in your ſtreets; but beware that you kindle not the flame of Gods diſpleaſure againſt you by your ſins; remember (I beſeech you) his Majeſties Proclamation, wherein he hath declared himſelf ſuch an enemy to thoſe ſcandalous ſins of prophaneſſe, ſwearing and debauchery, that all pretenders to the honour of good ſubjects, muſt henceforth in good earneſt either reſolve to be ſober, or quit the reputation and reward of ſtrict and ſevere Loyaltie. In a word, for Gods ſake, for your *Kings* ſake, for your own ſouls ſake, be good that you may be loyal, and ſo Hier. 1. 3 1 Cor. 10. 31. Prov. 5. 22 Iſai. 5. 18 *Jerom. de filio prod.*

I ſhall conclude with that excellent prayer which our Mother the Church of *England* hath taught us in her Communion-book;

Almighty God, whoſe Kingdom is everlaſting, and power infinite, we beſeech thee, ſo to rule the heart of thy choſen ſervant *CHARLES* the II. our King and Governour; that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour, and glory; and that we his Subjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour and humbly obey him, in thee and for thee, according to thy bleſſed word and Ordinance, through Jeſus Chriſt our Lord; To whom with thy ſelf and bleſſed ſpirit, three perſons, but one, true, and ever-living God, be aſcribed all honour, and glory, power, might, majeſty and dominion, now and for ever, Amen.

TrIn-VnI Deo, In CœLIs & terrIs,
sIt honor, Amen.